

A Plea for Peace:

OR

3.

A SERMON
PREACHED

in St. PAULS Church
in LONDON.

July 9. 1637.

By HENRY VERTUE, Parson of the
Parish Church of *Albholwes Honey-Lane*
in LONDON.



LONDON,

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S. Peters Church in Cornhill. 1637.

R *Ecce sui coucionem hanc, cui Titulus est [A Plea for
Peace, &c.] nec in ea quicquam reperio quo minus eius
utilitate publica, imprimatur,*

October 9.
1637.

Sa: Baker.

4512:79

TO
THE RIGHT HONO-
RABLE THE LADY SARAH
Countesse Dowager of
Leicester.

Right Honourable,



*His Sermon was preached
in St. Pauls Church by the
command of Authoritie.
The choice of the subject
was left to my owne discreti-
on: when seeing with grieve
the breaches among us, and fearing to what they
might come, I fell upon that, which now presents
it selfe to your Ladiships view, as studious to
cast one bucket on these flames, to quench them,
if it were possible: for who can sit still and keepe
silence, when he sees the prosperity of so famous
and flourishing a Church as this, in which wee
live, hazzarded by unhappy differences raised up
by unquiet spirits?*

*I was perswaded by some, to make this Ser-
mon, thus preached, more publike, by committing*

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The Epistle Dedicatory.

it to the Presse, who were of opinion, that it might bee of use for that end, at which (God knows) I aimed in the pracking of it, namely, the setting of the mindes of men, and the composing of them to a peaceable conversation : which if I may see in any measure effected, it will more joy mee, then the foolish speeches of some lawlesse tongues against me, for my peaceable endeavours, have been able to trouble me.

And no sooner had I resolved upon the exposing of this Sermon to publike view, but your Ladiship came to my mind, with some content to thinke, that now I might have an opportunity to bring my selfe againe to your Honors remembrance, and to expresse my gratitude, for that favour and respect, which long since both I and my parents received at your Ladiships hands. May it please you to accept of this poore pledge of my unfained and sincere respect, to pardon my boldnesse thus intruding on your Honour, and to beleieve, that, what I have or am, is at your Ladiships service, professing my selfe to be

Your Honours in all true observance,

HENRY VERTUE.

A Plea for Peace.

EPHES. 4.3.

Endeavouring to keepe the unity of the Spirit in the bond of peace.



Aint Ambrose hath a rule, which warrants my choice of this Text. *Nobis Sacerdotibus id precipue cura sit, ut ea vitia rescemus, quae in plurimos videntur serpere*, that is, *The study of us Priests*, saith the Father,

Ambros. tom. 3. epist. 70.

ought to bee especially to bend our endeavours against those sinnes, which we see to bee most frequent and predominant. How divisions abound among us, who sees not? the more the pity: What sonne of the Church may not readily acknowledge it now high time, to come with our buckets to quench these flames, if it be possible? Who shall or can judge it unseasonable, now to plead for peace, when we finde such wide breaches among us? Nor can I make my Plea in better words, nor can I make choice of a better ground for it, then the passage now read: *Endeavouring to keepe, &c.*

St. Paul in the first verse of this Chapter begins the exhortatory part of his Epistle; and the first advice which he gives is generall, and comprises all the rest, *Walke worthy of the calling, &c.* but thence hee descends to the particulars inclu-

ded in that generall: And now the first thing, that he pleads for, is peace and unity, with the necessary prerequisites of it, which being in the foregoing *verse*, humility, meeknesse, long-suffering, and mutuall forbearance; his maine Plea it selfe for unity wee have in the words now read, which hee contents not himselfe barely to propound, but he ads to it a strong argument for the backing of it, taken from the unparalleld neer-nesse of Christians, in the *verses* following. But the Apostles plea it selfe for peace and unity, is to be the subject of my discourse at this time, and my errand, to you from heaven, to which I shall crave your attention for the present, and your obedience for the future, That yee endeavour to keepe, &c.

In this Plea, wee finde these particulars.

1. The subject of the plea, *the unity of the Spirit*. 2. The thing required, with respect to it, *endeavouring to keepe it*. 3. The course prescribed for the preservation of this unity, *In the bond of peace*.

But lest I seeme to wrong my Text, offering violence to it, by pulling it in pieces unnecessarily, or be in danger to trouble you with coincidences and tautologies, I shall choose rather to looke at it, and so to handle it, as one entire Proposition, which is;

That S. Paul advises his Christian *Ephesians*, and in them, us, and all Christians in the whole world, *to endeavour to keepe the unity of the spirit in the bond of peace*.

And

And in the handling of this Proposition, I shall observe this order; 1. To explaine the termes, 2. to prove the point, 3. to say something by way of Application.

1. The explication concernes the Parties to whom the advice is given, and the Advice it selfe.

1. For the persons, to whom the advice is given, they are, as I said, the Christian *Ephesians*, and all Christians in the whole world, and in all succeeding times of the world. If that bee true which Saint Paul saies: *The things, which were written aforetime, were written for our learning*: answerably to which, *Tertullian* saies truly, *Cum Israelitas Deus disciplina admonet vel objurgat, ad omnes habet*, that is, *When God doth admonish or chide the Israelites, he hath a respect to all: Cum Egypto vel Ethiopia exitium comminatur, in omnem Gentem peccatricem prajudicat*. And when he threatens ruine to Egypt, or Ethiopia, hee gives sentence aforehand against every ungodly Nation; then is it much more true, which the same Father affirms of the Epistles of the holy Apostles: *Ad omnes scripsit, dum ad quosdam*. The Apostle, writing to some, writ to all: which also *S. Austine* affirms of our blessed Apostle in particular: For, having by way of commendation said, that hee furnished *populos Dei*, the people of God with more Epistles, than any of his fellow Apostles, he addes by way of explication: *Non tantum illos, qui presentes ab eo videbantur, sed & illos, qui futuri praevidebantur*, that

Rom. 15. 4.

Tertull. de Spectat.

Tertull. contra Marcion l. 5.

Aug tom. 5. de Civit. Dei l. 14. c. 9.

that is, *not onely those which hee saw for the present to bee the people of God, but those also whom hee foresaw so to be in future times.* So that here will be no scope, whereby to shift off this advice of our holy Apostle; for it was not for them alone, to whom it was immediatly and at the first hand directed, but for us also, yea for all.

2. Now for the Advice it selfe: and here, to make use of the aforesaid distribution, wee have,

τὴν ἐνότην τοῦ πνεύματος.

1. The subject of the advice, *the unity of the Spirit*; concerning this, two things deserve enquiry.

1. What is unity in generall, and what it is in this place. The word *ἐνότης*, unity, notes the joyning together of more things though divers, yea, though contrary, into one; as the joyning together of severall bricks or hewen stones, or peeces of timber to make one house; the putting together of a body propagated from parents, and a soule immediatly created of God, to become one man; the making of *Iewes and Gentiles* one new man, who had beene before of such different dispositions and religions, and between whom in that respect there had been such enmity. In all these there is, *ἐνότης*, unity. The unity here spoken of, is that of which wee reade, under the notion of *gathering together into one all things, both in heaven and in earth, and of making both Iewes and Gentiles one new man, one body, one Corporation, one family, one house, even one Temple, having one head, one Lord, one King, one foundation*

Ephes. 1. 10.

Ephes. 2. 14, 15.

Verse 19. 16.

Verse 21, 22.

dation and corner-stone, even Christ, who is all in all. This unity then is no other, then *unitas Ecclesie*, the unity of the Church, as Zanchy saies well, the conjunction and agreement of the body of Christ the Church, composed and made up of diuers people and men, coupled and combined under one head, Christ, be they *Iews* or *Gentiles*: And this is by S. Bernard, reckoning up sundry sorts of unity, called *Vnitas consentanea, cum per charitatem multorum hominum est cor unum*, An unity of consent, when, by charity passing mutually between diuers men, they are as if they had all, but one heart among them all.

2. But why is this unity of the Church called *ἐκότης*, or *Πνευμαλική* the unity of the Spirit? Here Interpreters differ. Some by *spirit*, understand the soule of man, and so will have this unity of the Church, to be called the unity of the spirit, *ratione subiecti*, in relation to the subject of it, because the soule, not the body is the subject of this unity; diuers bodies, one soule and heart in all, as S. Luke speaks: the bodies of men dispersed far and neare, their soules firmly knit together into one, so saies *Estis, Vnitatem spiritus*, the unity of the spirit, that is, saies he, *animorum inter vos conjunctionem*, the conjunction of your minds among your selves. And Mariana thus layes downe the scope of the Apostle in this place, *Non vult Apostolus suos animis & opinionibus dissentire, sed ut idem sapiant*. The Apostle (saies he) would not have his Ephesians to dissent in mind and opinion, but all to mind the same thing. To these learned Calvin assents: *Vni-*

Zanch. in locum.

Bern. de consol.
ad Eugen. l. 5. c. 8.

Acts 4. 31.

Estim. in locum.

Mariana in
locum.

Calv. in locum.

Ecclef. 12. 7.
Num. 27. 16.

Heb. 12. 9.

Ioh. 3. 8.
Matt. 4. 1.

Beza in locum.

Zanch. in locum.

tatem spiritus quidam pro spiritali accipiunt, quam in nobis efficit Spiritus Dei; Some, saies he, by the unity of the spirit understand here spirits unity, which the Spirit of God works in us: hee addes, & certe is solus est, qui nos reddit unanimes; and indeed its he alone that makes us to be of one mind; but yet he addes, Sed ego simplicius interpretor de animorum concordia: But I, saies he, doe rather understand it simply of the concord of our minds. And indeed hee knowes nothing, that knowes not the soule of man to be frequently in holy Writ, called the spirit, *The spirit goes to God that gave it*, saies the Wise man; so Moses calls God, *The God of the spirits of all flesh*; and the Apostle calls him, *The Father of spirits*. Yet others by the spirit understand the holy Ghost, the third Person of the ever and equally glorious Trinity, who is also in Scripture, not seldome, called *the Spirit*, without his attribute, *holy*, or any other, as by our Saviour particularly, *So is every one*, saies he, *that is born of the Spirit*; and so S. Matthew speaks, *Then was Iesus led by the Spirit into the wildernesse*, &c. and thus they will have this unity of the Church called *the unity of the Spirit, ratione efficientis*, with respect to the efficient of it: namely because the holy Ghost is the Author of this unity, *Vnitatem Spiritus*, .i. *cujus vinculum sanctus Spiritus est*; the unity of the spirit, that is, that unity, whereof the holy Ghost is the bond, saies Beza: *Vnitatem spiritus, quia per sanctum Spiritum fit*; the unity of the spirit, so called because it is caused by the holy Ghost, saies Zanchy.

But

But these interpretations are not so crosse, each to other, but that they may well enough consist and stand together, as *Musculus* saies well: and so Saint *Anselme* having first expounded it, *Unitatem spiritus*, .i. *unanimitatem voluntatis*, *ut sit in vobis cor unum & anima una*; The unity of the spirit, that is, unanimity of will, so that there bee in you one heart and one soule, doth afterwards adde the other exposition; *Soliciti servare, &c. id est, sollicite servetis, quod à vobis non habetis, scilicet, unitatem, id est, quod vos estis facti unum, quia unitas illa est spiritus, id est, à spiritu sancto vobis concessa, & ideo non est negligenda, sed studiose retinenda.* Endeavouring to keepe; &c. that is, carefully keepe that which you have not of your selves, namely, unity, whereby yee are all made one, because this is the unity of the spirit, granted to you by the Holy Ghost, and therefore it is not to bee sleighted, but studiously to bee retained. And so this unity of the Church is in two respects, called the unity of the spirit:

1. For that it is not bodily, but a spirituall unity: there is not *corporalis contactus*, a bodily touching one of another, not the bodies of Christians united into one, but their hearts and soules, as appears from the fore-named passage of *S. Luke*.

2. For that it is the holy Ghost that is the Author of this unity: as the soule and body are united together by the spirits, the wasting of which causeth death in the separation of soule and body asunder; so by the operation of the Holy Ghost,

Musc. in locum.
Anselm. in locum.

Acts 4.32.

1 Cor. 12. 13.

working in us brotherly-love each to other, Christ hath coupled all his Elect, *Jewes and Gentiles*, into one body in Christ, and betweene themselves: and this is that which the Apostle saies, *We are all by one Spirit baptized into one body.*

2. The thing required with respect to this unity of the Church, *ἑνωσθῶμεν ἑνὴν ἐκκλησίαν* Endeavouring to keepe it. And here are also two things.

1. The thing to bee studied, *την τῆς ἐνότητος* to keepe the unity of the spirit. 2. The study to bee employed in and about it, *ἑνωσθῶμεν* endeavouring it.

1. The thing to bee studied, *servare unitatem spiritus*, to keepe the unity of the spirit: We are not put to make this unity, this is a worke beyond our spheare; it is a worke of Christ and his Spirit. It is God that makes us to bee of one minde: this unity is the conjunction of hearts and mindes, therefore it must needs bee acknowledged to bee the worke of that God, *in whose hands alone are the hearts* of all men, even of *Kings* also, saies Solomon, and therefore wee finde this worke by the Apostle ascribed to Christ, *Hee is our peace*, who hath made both one, saies the Apostle: of all men in the world it is true, *potius collecti sunt, quam colligunt*, they are rather the gathered, then the gatherers, the subject, not the causes of this gathering into one. All that wee can doe, and all that is required of us, is, that this unity being made by Christ, and his Spirit, wee should keepe it entire and inviolable. And here wee must know, that, as it concernes every particular man for himselfe

Prov. 21. 1.

Ephes. 2. 14.

to keepe this unity, so (though this belongs especially to publike persons) it concernes us to provide for others, and to take care for them, that they be not rented and divided from the unity of the Church by schisme and contention. Besides also, as Christ hath caused an unity betweene God and us, who were before divided, and at oddes and enmity through sinnes, which *separate betweene God and us*, so we must know, that it is a thing worthy to take up the study of a Christian, to seeke to maintaine this unity, and to take heed that wee renew not that difference and enmity, which was formerly between God and us, by relapsing into sin. But yet it is more properly the scope of the Apostle, to commend to our care the preservation of that unity, which is between particular Christians, the particular members of the Church, the mysticall body of Christ : and, about this, to exhort us, not so much to that care, which publike persons ought to have of others, with respect to this unity, to preserve them in it, or to reduce them to it, if by any meanes they bee drawn from it, (though this is not altogether to be excluded) as to that care, which every Christian ought to have of himselfe, to preserve himselfe in this unity, & not to suffer himselfe to be pulled frō it, much more not of himself to make a rent in it.

2. The study, that is to bee employed in, and about this thing, *Exhortatōnis mōdū endeavouring to keepe it*. This is well added, for there is no hope, that, while we live here, we should be able perfectly to keepe this unity, in respect of others, no,

Esay 59.2.

not in respect of our selves. I say not in respect of others : for there will bee unquiet men in the Church, men of factious dispositions, men that will study parts-taking and faction, who will bee ready to stir up others to schisme and contention, as earnestly, as any the most peaceably disposed can bee, to perswade to peace and unity : men, that wil as busily kindle and blow the fire of contention, as any can be ready to bring their buckets for the quenching of it. Ambitious men, who hunting after honour and preferment in the Church, if they misse of it; envious men, who seeing others preferred, when themselves are passed by, spare not to sow the seeds of discord, and to set all in a combustion : men, that are proudly-conceited of their owne devices, and contend tooth and naile for them, and if all things may not be in all points, to an haire's breadth, as they would have them, they care not how they hazard the peace of the Church. Nor will there be wanting fit subjects, for such blow-coales to worke upon; some men, that be ignorant, that know not how to judge of things, poore simple soules, though haply well meaning, who are easily seduced, to whom it happens, according to that passage of *Solomō*, *The simple beleeveth every word*, as not being able to judge of the devills stratagems: as it was in the conspiracy of *Absalon*, with *whō went two hundred men out of Ierusalem, who were called and went in their simplicity, not knowing any thing* : and some men, who, having in other respects particular discontents, are easily perswaded to joine with, and to hearken

to

Prov. 14. 15.

2 Sam. 15. 11.

to those that would seek to draw them into faction and schisme from the unity of the Church. These are as tinder ready to take fire from every the least spark that falls on them, and as the chaffe easily blowne away by every the least puffle of wind. Nor will it be halfe so easie for men peaceably disposed to perswade them to remaine in the unity of the Church, as for turbulent spirits to prevaile with them to forsake it. Woe to us! how have we by lamentable experience found all this to bee too true among our selves? But I say further, that there will be no hope, while we live here below, to preserve the unity of the Church entire, in respect of our selves, for there is not the best, nor the most holy man living, who hath not *reliquias*, the remainders of unruly passions contrary to the vertues mentioned in the foregoing *verse*, in regard of which even the best, while they beare about them these houses of clay, will bee prone to schisme and discord. How eminent both for place and abilities were S. Paul and S. Barnabas? and yet what a fearefull breach did there happen betweene them? *The contention*, saies S. Luke, *was so sharpe between them, that they departed asunder, one from the other.* We are yet under the hammer, and not yet fitly & fully coupled together; perfect unity, never to be prevailed against, nor broken, is not to be expected in this life, but is reserved for heaven, there to bee our portion, where our love shall be perfect, and our happiness absolute. Unity in this life cannot bee perfectly kept, but that, sometimes for a season, upon this

or

Acts 15.39.

or that occasion, there may be, there will be difference of judgement, and likely hereupon estrangement of hearts and affections: all, that wee can doe, is to endeavour to keepe it, and this it is, which the Apostle doth require at our hands. *Ενεδειξεντες τινειν, endeavouring to keepe it*, saies Saint Paul. And this word here used is emphaticall, it notes not a sleight, overly, and perfunctory endeavour, that would be *αεδιαζεν*, which signifies *perfunctorie agere*, so to doe a thing, as if wee cared not, whether we did it or no; but in that he uses this word, *ενεδειξεν*, its manifest, that hee requires of us an earnest, diligent, and industrious endeavour for the preservation of this unity, and so the word is at all hands rendred, *solicite servantes*, *solicitously keeping*, saies Saint Ambrose: *soliciti servare*, *solicitous to keepe it*. sayes Saint Hierome: *satagite servare*, *make it your businesse to keepe it*, sayes the Syriack Translator. So S. Anselme, *Vnitas illa spiritus non est negligenda sed studiosè retinenda*, *This unity of the Spirit is not sleightly, but studiously to be kept and maintained*. So that it is, as if the Apostle had said; Labour to preserve this unity, tooth and naile; doe your utmost diligence, *tanquam pro aris & foris*, as if it were for your life, and livelihood, and religion, and all.

3. The course prescribed for the preservation of this unity. The Apostle had said, Endeavour to keepe the unity of the Spirit, they might now say, But what course shall wee take, that we may preserve it? The Apostle staies not,
till

till they should ask him this question, he prevents and anticipates them: *ἐν τῷ συνδεδωμένῳ ἡσυχίᾳ*, in the bond of peace: he doth as it were with one breath tell them what they should do, and how they may effect it. But, what is this, In the bond of peace? *ἐν* is put for *in*; *in*, for, by: *In the bond of peace*, that is, by the bond of peace: By the bond of peace, that is, by peace, as by a bond: so *Estimus*; *In vinculo pacis*, i. e. *pax tanquam vinculo quodam animos vestros colligante*. In the bond of peace, that is, peace, as a certaine bond, knitting your hearts together. So Saint Anselme: *In vinculo pacis*, i. e. *pax & concordia exterior sit quasi nexus & vinculum interioris unitatis spiritus*. In the bond of peace, that is, outward peace and concord may serve as a tye and bond of the inward unity of the spirit. And a little after, having said, *Unitas spiritus est studiosè retinenda*, The unity of the spirit is studiously to be kept, he addes, *Quam poteritis hoc modo servare, viz. in vinculo pacis*, i. e. *ut pax taliter inter vos habita, vinciat vos in simul & conglutinet*: which unity of the spirit ye may thus be able to keepe, namely, in the bond of peace, that is, if peace thus had among you, tye you in, and glew you together. And so our blessed Apostle contents not himself to teach them, and us in them, how to keep, and maintaine this unitie, but also, by way of illustration, he sets forth the nature and usefulness of peace by a similitude fit for the purpose, comparing peace to a bond, by which divers things, being put together, are held together, and kept from falling asunder. Take a fagot, and keep the band of it firme, and uncut, the fagot re-

Estim in locum.

Ansel. in locum.

maines firme ; cut or burne the band asunder, and all the sticks fall each from other : of such nature and usefulness is peace ; live we peaceably, and quietly together, and the unitie of the Church is preserved and maintained ; give we way to schisme and contention, and the whole is dissolved. And this office of peace is excellently set forth by the Greeke word for peace, *εἰρήνη*, which as by some it hath its notation of *εἰρῃ, dico, so speake*, because in time of warre, *silent leges, & lites dirimuntur non verbis, sed gladius*, the laws are silent, and differences are composed not with words, but with the sword : but in time of peace controversies are peaceably ended by laws and by pleading ; so by others, it hath its rise, from *εἰρῃ, necto* to knit together, *quia connectit dissidentes in unum*, because it linkes together parties jarring.

So that the summe of all is this, that Saint *Paul* exhorts us by all possible meanes, and with all possible diligence to endeavor for peace one with another, by it as by a bond to keepe the unity of the Church, and not by schismes and contentions to violate it.

2 Now to prove and demonstrate the truth of the point, that it is our dutie, so to do.

1 For the *2^m*. Though it were in no other place of Scripture given in charge, yet this one testimony might well suffice. Saint *Paul* giving this charge, not as an ordinarie man, guided by a private spirit, but as the Pen-man of the holy Ghost, and immediately guided by that Spirit of truth and

and wisdom, who is not lyable to error and mistakes in the advice which he gives: so that it is not so much Saint *Paul*, as the great God by him, that gives this in charge; so that to any that shall in this point refuse to yeeld obedience, we may well speake in the words of the Apostle, *He that despiseth, despiseth not man, but God*: as, if any man shall refuse to obey a charge brought him from the King, and delivered in the Kings name by any messenger, though never so meane, he despiseth not the messenger, but the King himselfe, from whom, and in whose name it is delivered to him. But yet, to put all out of question, behold how, as in other particulars, so in this, both testaments agree, breathing forth the same truth. In the old Testament heare we *David*, *Seeke peace and pursue it*: seeke it, as the man his stray sheepe, as the woman her lost groat, pursue it, as the Huntsman his game: heare the Prophet, love the truth and peace. In the new Testament, heare we first our blessed Saviour, the King, Counsellour, and Prophet of his Church, concerning whom the charge was given from heaven at his transfiguration, *This is my beloved Sonne, heare him*: and concerning whom *Moses* brings in God speaking in so dreadfull a tone so long before, *Whosoever will not hearken to my words, which he shall speake in my name, I will require it of him*: and what is more expresse, then the charge which he gave his Disciples? *Have salt in your selues, and have peace one with another*? Next heare we Saint *Paul*, with whom nothing is more familiar, nor he more fre-

1. Thes. 4. 8.

Psal. 34. 14.

Luk. 15. 4. 8.

Zach. 8. 19.

Mat. 17. 5.

Deut. 18. 19.

Mar. 9. 50.

Rom. 12. 18.

Rom 14 19.

1. Cor. 1. 10.

quent in any thing, then in charges of this kinde. *If it be possible, and as much as lyes in you, have peace with all men.* And, *Let us follow after the things that make for peace.* Yea, where he saw this counsell most necessarie, see how earnest he is. *I beseech you, brethren, in the name of the Lord Iesus Christ, that there be no divisions among you, but be perfectly joyned together in the same minde, and in the same judgement:* see his earnestnesse in delivering this charge, I beseech you. I, that am the Apostle of the Gentiles beseech you Gentiles. I might command you in a businesse of this nature, but I forbear to use all my power, I rather beseech you, and is there not *locus precibus*? are you inexorable? can you refuse to hearken to the entreaties of him, that hath done and suffered so much for your sakes? I beseech you, brethren; you are brethren, therefore let there be no divisions, I beseech you in the name of our Lord Iesus Christ. In the name of Christ, that is, say some, by the authoritie of Christ, as the officer in the Kings name. In this name I beseech you, as if Christ by me did beseech you, therefore let there be no divisions. Or, in the name of Christ, that is, by the profession of Christianity, which you make, I beseech you, to which all schismes and divisions are most contrary, therefore let there be no divisions. Or, in the name of Christ, that is, say others, by the glory of Christ, to which all schismes in the Church are most prejudiciall: as you therefore tender the glory of Christ, then which nothing should be more deare to us, let there

there be no divisions. And in the close of his second Epistle, this is his fare-well. *Be of one minde, live in peace.* No lesse earnest is he in this kinde with his Philippians. *If there be any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill you my joy, that ye be like-minded, having the same love, being of one minde, of one accord, let nothing be done through strife or vain-glory.* And taking knowledge of some breach betweene 2. Christian women, see how he applyes himselfe to them. *I beseech Euodias, and beseech Syntiche, that they be of the same minde in the Lord:* The same charge he gives to his Colossians. *Let the peace of God rule in your hearts.* This is spoken of peace betweene the members of the Church, called the peace of God, because he commands it, and he works it. And finally to his Hebrews, *Follow peace with all men, and holinesse.* And as he so frequently gives this in charge, so doth he no lesse make it his humble suit to God for the Romanes. Now the God of patience and consolation grant you to be like-minded one towards another according to Christ Iesus.

2 For the *same*, some may say, why all this? what makes the Apostle so earnest? why should we be so studious of peace and unity, to preserve and maintaine it? Listen a while, and ye shall see good cause why.

1 Because of the incomparable nearnesse that is betweene Christians, now being knit together by so many bands: heare the Apostle in the verses following: *There is one body,* then we are mem-
C 3 bers

2 Cor. 13. 11

Phil. 2. 1, 2, 3.

Phil. 4. 2.

Col. 3. 15.

Hebr. 12. 14.

Rom. 15. 5.

Eph. 4. 4, 5, 6.

Eccl. 4. 12.

Aug. tom. 8. in
Psal. 65.Aug. tom. 2.
Epist. 33.

bers one of another. *One spirit* : one holy Ghost quickning us all, as all the members of the naturall body are enlivened by one soule : *called to one hope of our calling* : the same glorious inheritance, to the joynt hope of which we are called by the Gospell ; then we are all of us co-heires. *One Lord*, then we are all of us fellow-servants. *One faith*, by which we all live, one doctrine of faith, which we all professe. *One baptism*, by which we are all of us initiated into the Church, and one Lords Supper, as the common Sacrament of our spirituall nourishment : and so in generall we all of us participate in the same Sacraments : finally, *One God*, whom we all worship, who is also a common *Father* to us all, then we are brethren. *A three-fold cord*, saith Solomon, *is not easily broken*. Behold, here is a seven-fold cord, and shall not this hold us together? *Sub uno capite regimur, uno spiritu vivimus, unam patriam desideramus omnes*: We are governed under one head, we live by one spirit, we all desire one countrey, saith Saint Austin, with respect to the three former of these bonds. *Vnius corporis membra sumus, unum habemus caput, unâ perfundimur gratiâ, uno pane vivimus, unâ incedimus viâ, eâdem habitamus domo*. We are all members of one body, we have one head, we are all washed with the same grace, we live by the same bread, we walk in the same way, we dwell in the same house, saith Paulinus to Saint Austin. Were it no more, then that we are brethren, nothing were more unkindly then contention : who knows not, how unnaturall it were for brethren to fall out
one

one with another? It was *Abrahams* argument to his kinsman *Lot*, *Let there be no strife betweene mee and thee, for we are brethren.* Brethren, we are of the nearest kinde, having both the same Father, God, who is the father of all, and one mother, the Church, who is the mother of us all: therefore no counsell can better fit us, then that, which *Ioseph* gave his brethren, *See yee fall not out by the way.* By this argument from the nearness of Christians, *Saint Austin* argues against the schisme of the *Donatists*: *fratres sumus, unum Deum invocamus, in unum Christum credimus, unum Evangelium audimus, unum psalmum cantamus, unum Amen respondemus, unum Alleluja resonamus, unum Pascha celebramus, quid tu forises? ego intus sum.* We are brethren, we call upon one God, we beleeve in one Christ, we heare one Gospell, we sing the same Psalmes, wee answer the same Amen, we eccho forth the same Hallelujah, we celebrate the same Easter, why art thou abroad, and I within? And elsewhere, *Qui adoramus unum Patrem, cur non agnoscimus unam matrem?* Since we worship one Father, why doe wee not acknowledge one mother? And by the same argument he lets upon the *Arrians*. *Si mecum es in omnibus, quare litigamus? una est nobis hereditas, possideamus simul; fratres sumus, simul ad custodiam hereditatis nostra vigilemus.* If thou art with me in all things, why strive we? we have one inheritance let us possesse it together; we are brethren, let us watch together for the keeping of our inheritance. In a word therefore, seeing Christians are so nearely linked together, it stands us in hand to endeavour to keepe
the

Gen. 13. 8!

Eph. 4. 6.
Gal. 4. 26.

Gen. 45. 24.

Aug. tom. 8.
in Psal. 55.Aug. tom. 7. par.
te 1. de Emeri-
to ad Ecclef. Ca-
sariens. plebem.Aug. tom. 6. de
5. heres. 16.

the unity of the Church in the bond of peace.

2 Because the divell is a great enemy to our peace, he knowes, its best fishing in troubled waters. Its his maxime, *Divide & impera*, set them together by the eares, and so prevaile against them, and therefore he doth all he can to divide us, and to sow the seeds of discord among us, and it is his great content when he can effect it. *Satanae triumphus est Christianorum dissentio*: the disagreement of Christians is the devils triumph, saies Saint Austin. And he wants not his instruments to fit his turne, ill-minded men, who are ready to blow the coales, to worke in us ill thoughts each of other, so to occasion private and personall breaches, yea to inject into us harsh and uncharitable thoughts against the Church, and the publike government, so to make way for open and publike discord, to make us fall out with our Mother the Church, which is, as Austin sayes well, *Mater etiam patris tui, matrisque tuae qua nos de Christo concepit, Martyrum sanguine parturivit, in sempiternam lucem peperit, fidei lacte nutrit & nutrit*: the mother also of thy father, and the mother of thy mother, which hath conceived us of Christ, hath travelled with us by the blood of the Martyrs, hath brought us forth to an everlasting light, and hath nourished and doth nourish us with the milke of faith. And, if others should be wanting, the divell knowes how to make use of our selves against our selves, our own pride, selfe-love, and covetousnesse, which are the breeders and nurses of schisme and division: how then doth it stand us in hand; σπυδελος

Aug. tom. 10.
Serm. à LOVEN.
edit. Ser. 74.

Aug. epist. 38.
ad Lolium.

&c. to

&c. to make it our earnest study, to endeavour it above, or at least as much as any thing, to keep our unity and concord intire: for, who knowes not, that in places besieged, the greatest care is there to fortifie, where they finde the greatest weakenesse, and the fiercest assaults: It is the Poets argument,

Vt jugulent homines surgunt de nocte latrones,

Vt teipsum serves, non expergisceris? that is,
Theeves rise by night to kill men, wilt not thou awake to save thy selfe?

Certes then the divell being so industrious to interrupt our peace, and being so sufficiently furnished against us in this kinde, we had need, and it will well become us, to be as diligent to maintain our unity, that Satan have not cause given him by us to rejoyce, and triumph over us: according to that counsell, which Saint *Austin*, being now aged, gave to a yong Bishop. *Aufer litem & revoca pacem, ne tibi pereat homo amicus, & de vobis gaudeat Diabolus inimicus.* Take away strife, and call back peace, lest thou lose a man thy friend, and the divell an enemy joy over you both.

3 Because of the excellency of peace: a thing it is of speciall worth and high price; heare we that sweet singer of *Israel*, how he speakes it: *Behold how good and pleasant a thing it is for brethrem to dwell together in unity!* Peace is comely, as an Army in good array, order and agreement. Its delightfull to the eye to see Christians at unity, as it is acceptable to the eare to heare Bels or a Musi-call instrument well tuned: *qua à Musicis in cantu*

D

dicitur

*Jer. epist. lib. 1.
cap. 2.*

*Aug. epist. 75.
ad Auxilium.*

Psal. 133. 1.

*Aug. de Civit.
Dei l. 2. c. 21.*

2 Cor. 13. 11.

Esa. 9. 6.

Hebr. 7. 1.

Eph. 6. 15.

Luke 2. 12.

Luke 10. 5.

Pfal. 122. 6.

Iohn 14. 26.

Aug. de Civit.

Dei l. 19. c. 11.

dicatur esse harmonia, ea est concordia in civitate: concord in the City is as harmony in musicke, said heathen *Scipio*, as *Saint Austin* alledges it. God delights to be stiled, *Deus pacis*, the God of peace; *Christ* is *princeps pacis*, the Prince of peace, and *King of Salem*, that is, *King of peace*; the Gospell is *Euangelium pacis*, the Gospell of peace. Its a part of the Angels heavenly ditty, *on earth peace*. It is that good which our Saviour taught his Disciples, to wish to those houses into which they came, say, *peace be unto this house*. Its that good, which *David* taught his subjects to desire for the Church, *Pray for the peace of Ierusalem*. It is the best legacy which our Saviour could thinke of, to leave to his Disciples, when he was to leave the world, and to goe to his Father, *My peace I leave with you*. And who knowes not how its at all hands desired? *Sicut nemo est, qui gaudere nolit, ita nemo est, qui pacem habere nolit*, sayes *Saint Austin*: As there is no man that would not rejoyce, so there is no man that would not have peace. He goes on, *pacis intentione & bella geruntur, unde pacem constat esse belli optabilem finem*: for peace sake, sayes he, wars are undertaken, peace being the desired end of warre. And yet more, *Et, qui per seditionem se ab alijs separaverint, nisi qualemcumque pacis speciem teneant, non efficiunt, quod intendunt*: even seditious persons, separating themselves from others, faile in their enterprises, except they maintaine some shew and semblance of peace among themselves. One word more he addes there to the same purpose: *Et latrones, ut tutius infesti sint paci caterorum, pacem habere volunt sociorum*. Even theeves and robbers, that they may

the more freely disturbe the peace of others, will preserve agreement among themselves. An argument that there is excellency and worth in peace, which thus draws the hearts of good and bad after it: as Saint *Austin* speaks of it. *Nil in rebus terrenis gratius solet audiri; nil desiderabilius concupisci, nil melius inveniri.* So excellent a thing is peace, that we can heare of nothing, among the blessings of this life, more acceptable, wee can desire nothing more desireable, wee can finde nothing that is better: Nor is it a wonder, that he speaks so transcendently of the excellency of peace, it being as the same father sayes, *dilectionis mater, sanctitatis indicium, plebis sanitas, gloria sacerdotis, patriæ letitia, & terror hostium*: the mother of love, a token of sanctity, the health of the people, the Priests glory, the Countries joy, the enemies terror. Nor doth it weakly argue the excellency of peace and unity, that the divell doth so strongly oppose it. So foule a fiend would never fight against it so mightily, if he knew it not of great price, and speciall excellency. So deadly an enemy to mankinde would never so farre bend his forces against it, if he knew not the desires of men justly carried to it. Whereas *Campion* and the rest of the Iesuites were, and are ready to lade *Luther* with bitter invectives. *Campion* among the rest calling him *flagitiosum Apostatam*, a wicked apostate: learned *Whitaker* returns this answer, *virum præstantem esse oportet, quem homines improbi tam capitali odio insectentur.* Hee must needs be an eminent man whom such wicked men prosecute with such deadly ha-

*Aug. de Civit.
Dei l. 19. c. 11.*

*Aug. rom. 10.
de Temp. serm.
166.*

*Whitaker. advers.
ration. 10.
Camp.*

tred. No lesse may we thus conclude concerning peace and unity of the Church: it must needs be of singular excellencie, that is so mightily oppugned by so foule a fiend: and since by all these arguments peace appeareth to be so excellent, good cause there is that we study to maintaine it.

4 Because of the usefullnesse of peace and unitie: it is many wayes profitable, and divisions as hurtfull, and inconvenient: therefore peace and unitie is studiously to be preserved, and the contrary as carefully to be avoided.

Aug. in Psal.
149.

1 In regard of God; peace and unity among Christians makes much for his honour; and divisions among us tend no lesse to his dishonour: *Charitas laudat Deum*, saith Saint Austin, *discordia blasphemat: Charity praises God, discord blasphemes him.* As in the family, the good agreement of children and servants is an honour to the master of the family; but if they shall be alway found quarrelling, and contending, it will be imputed to want of government: as we tender therefore the glory of God, which is the end of our creation, in the attainment of which we shall provide for our happinesse, it stands us in hand, according to the point in hand, to endeavour to keep the unity of the spirit in the bond of peace.

2 In regard of the whole Church, and the severall members of it, the preservation of peace and unity makes much for safety: there is no better meanes of continuing impregnable against all opposition of common foes, then is unity and concord among our selves, whereas on the other
side

side breaches and divisions tend directly to ruine: maintaining unity, we shall be ready to take part with, and to help one another: but falling out among our selves, we stand aloofe off one from another, suffering our selves to be devoured by the common foe, while we look on: yea haply we shall be ready to act one against another, and so to save the enemy a labour; as *Moab* against *Ammon*, and *Ammon* against *Moab*, and *Edom* against both, sheathing their swords each in other, so that *Iehoshaphat* and his Jews need not to strike a stroke. As *Ephraim* against *Manasseh*, and *Manasseh* against *Ephraim*, and both against *Judah*. Saint *Paul* gives a hint of this, *If, saith he, ye bite and devour one another, take heed that ye be not consumed one of another*. Who knows not, what a weakning it was to the kingdomes of *Israel* and *Judah*, that they were so divided? How have the divisions among the Christians made way for, and given advantage not a little to the *Turke* for the making of an inroad upon *Christendome*? *Vlysses* demonstrates it to *Achilles*, that the discord betweene him and *Agamemnon* would in likelihood prove the ruine of the *Greeks*. It is a Dutch devise, and a good one to this purpose of two earthen pots swimming on the water with this motto, *Frangimur si collidimur, We are broken all to pieces, if we clash one against another*. If two ships at Sea (being comforts) shall be scattered by storme each from other, how shall the one help the other? if yet they fall foule one upon the other, how shall they not endanger one another?

2. Chron. 20. 23.

Isa. 9. 21.

Gal. 5. 15.

Hom Iliad. 2.

Bern. in Cant.
Serm. 29.

Mat 12. 25.

Aug. de 5. be.
res. 6. 6.

Bern. in Cant.
Ser. 29.

Plutar. de ger.
vul.

To this purpose is that of Saint Bernard. *Quicquid foris blandiri videtur, nulla est profectò consolatio, si intus (quod absit) seminarium discordia germinaverit.* Though the world seeme never so much to smile on us, we can have no comfort, if (which God forbid) we disagree among our selves. And this is avouched by our blessed Saviour. Every kingdome divided against it selfe is brought to desolation, and every Citie or house divided against it selfe shall not stand. On this ground therefore it is, that Saint Austin gives that advice. *Simul colligamus, ne dividendo perdamus,* Let us gather together, lest by division we lose all. But unity makes for safety, we shall be *insuperabiles*, if we be *inseparabiles*: Invincible, if inseparable, *Quid à foris vos conturbare aut contristare posset*, saith Saint Bernard, *si intus fraternâ pace gaudeatis?* What from abroad can either trouble you or make you sad, if ye enjoy brotherly peace among your selves? *Pax vobis à vobis sit, & quicquid extrinsecus minari videtur, non terret, quia non nocet.* Be at peace among your selves, and howsoever the world may frowne upon you. ye need not feare it, because it cannot hurt you. And this did Scilurus that Scythian King in Plutarch, represent lively to his 80. sonnes, when being now ready to dye, he commanded a bundle of arrows fast bound together to be brought unto him, which, so tyed together, he gave to his sonnes one after another, that they should breake them, if they could; and when they confessed, that they were not able to do it, he took them asunder, and easily broke them one after another; hereby teaching them how discord

discord would undo them, but mutuall agreement would make them invincible. And thus heathen *Scipio* (as Saint *Austin* alledges it out of the *Oration*) calls concord, *Optimum in omni Republica vinculum incolumitatis: the best bond of safety in every Common-wealth*. If we then tender the safety and prosperity of the Church, then which nothing should be dearer to us, it nearly concernes us to endeavour to keepe the unity of the spirit in the bond of peace.

*Aug. de Civit.
Dei, li. 2. c. 21.*

3 In respect of particular Christians, the members of the Church; our study to maintaine peace and unity, will be to them a matter of joy, nothing will more cheare them, then to see mutuall agreement among them, that call on the same Father, and worship the same God, and professe the same Faith, and participate in the same Sacraments, and are members of the same Church with themselves, this being a sure ground, whereupon they wax confident of the safety and impregnable estate of the Church against all opposition of forreine foes, then which nothing can give them more content, as they desire nothing more then it: and nothing will more spight common foes, while it puts them out of hope to thrive in their attempts against the Church. And on the other side, this as much as any thing sadde the hearts of Christians, to see their fellow-Christians, as *Ephraim* against *Manasseh*, and *Manasseh* against *Ephraim*, alway biting and snarling one at another: this giving them cause to feare, the ruine of the Church not to be farre off, the very thought of which

Bern. parab. de
Christo & Eccl.
inter sermon.
de diversis.

Aug. Epist. 15.
ad Hieron.

which strikes them into astonishment: for thus we know, that any ingenuous man takes content in nothing more, then to see his common friends living friend-like together, and nothing goes more to the heart of him, then to finde them alwayes quarrelling and contending. Much more will the true members of the Church be so affected with the peace or discord of their fellow-members. *Mutuis se vulneribus impetentes Christiani*, saith S. Bernard, *seque invicem hostiliter concidentes, hostibus à longè stantibus risum & insultationem, Ecclesia verò luctum & incurabilem incussere dolorem.* While Christians like enemies wound and hack one another, they give occasion to the enemies, looking on, of slaughter and insultation, but to the Church, of incurable griefe and sorrow. How deeply was Saint Austin affected with the breach which happened betweene Saint Hierome and Ruffinus, both aged men, learned men and formerly great friends? How did it make him breake forth into a passion of griefe? *Heu mihi* (sayes the Father) *quod vos simul alicubi invenire non possum.* Woe is me that I cannot any where finde you together. Forè, *ut movear, ut dolco, ut timeo, prociderem ad pedes vestros, flerem, quantum valerem, rogarem quantum amarem, nunc unumquemque vestrum pro seipso, nunc utrumque pro alterutro, & pro aliis, maxime pro infirmis, pro quibus Christus mortuus est.* So I am moved at it, such is the griefe and feare, which I have conceived for it, that I should likely fall downe at your feet, I should weepe till I could weepe no longer, as I love you, I should entreat you, now both of you for each other, now each of

of you for himselfe, and for others, especially for the weake, for whom Christ dyed. Would we then not grieve, but joy the hearts of our fellow-Christians? would we not joy, but strike sadnesse into the hearts of common foes? it stands us in hand, according to the point in hand, to hearken to Saint Paul calling upon us in his *Philippians*. *If there be any consolation in Christ, if any fellowship of the spirit, if any comfort of love, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one minde, and of one accord.*

Phil. 2. 1. 2.

4 In respect of those, who are yet strangers from the Church; our study to maintaine peace and unity among our selves will be usefull and available to draw them to a love and liking of the Religion professed by us, and consequently an attractive to draw them into the Church, from which for the present they remaine strangers: all men, that are in any degree ingenuous, liking that Religion best, the professors whereof they finde to be most peaceable among themselves and unanimous: for nothing is more available this way, then for those that professe Christs Religion, according to Saint Paul's injunction, *to walke worthy of the calling, wherewith they are called*, and answerably to it: for this is according to Saint Peter's injunction, *to have our conversation, ^{καλῶς} honest*, beautifull: and who knows not, what a powerfull commander of affection Beauty is? Walke then answerably to our calling; and a troope will follow, many shall, by meanes of it. be added to the Church: would we so walke? endeavour then to

Eph 4. 1.

1. Pet. 2. 12.

E

maintaine

Phil. 1. 27.

Col. 3. 15.

maintaine unity : for this particular here in this verse is joyned to the generall exhortation in the first verse, as included in it, and a branch of it, as if the Apostle had said, would ye walke worthy of your calling? endeavour then to keepe the unity of the spirit in the bond of peace: And so we finde these else-where joyned together: *Let your conversation be as it becommeth the Gospell of Christ*; that is generall, and holds proportion with the exhortation in the first verse of this Chapter: and answerably to the exhortation in this third verse, he there addes, *That ye stand fast in one spirit, with one minde.* Nor can this connection be justly questioned, for we are called to be children of God, who is the God of peace, to be members of Christ, who is the Prince of peace, and consequently to be members one of another; & in this respect it is, that *S. Paul saith, We are called to peace in one body.* And therefore how shall our conversation better agree with our calling, then if we be thus studious of peace & unitie? nay, how shall not our carriage be quite contrary to our calling, if we be not so? For, for fellow-members not to be at peace, who knows not, how unnaturall it were? And in this respect by sad experience we see, that nothing more holds off men from embracing of our Religion, nothing doth more stumble and scandalize men, that are wavering, then the jarres and discords, which they see or heare to be among us. But there is nothing more desireable, then to be instruments to winne men to God, nothing more to be avoided, then to be stumbling blocks in mens

mens wayes to hinder them from comming to God: desire we this conveniencie? would we avoid the contrary evill? it stands us then in hand, *μετρεῖν αἵμας*, &c. to walke worthy of our calling, and consequently *σπουδαίειν*, &c. to endeavour to keep the unity of the spirit in the bond of peace.

5 In respect of our selves; this endeavour to keepe unitie and peace is usefull in outward and inward respects.

1 Outwardly, it will be usefull as conducing to externall prosperity, and length of dayes, by vertue of Gods promise: for this is one of Gods conditions, on which this is promised to us. *What man is he* saith the Psalmist, *that desires life, and loves many dayes, that he may see good?* the condition in part is, *Seeke peace and pursue it*: if we desire this conveniencie, look to fulfill this condition, else we cannot on good grounds expect it. And indeed contentions may well and many wayes occasion the losse of these conveniences, they being oft occasions to shorten life, and alway to make it uncomfortable. Besides, that God often doth punish breaches and divisions in the Church among Christians, by raising up some storme against them, which may teach them better to agree, we being in this too like to sheepe, which on a faire Sunne-shine day are scattered each from other upon the mountaines, but a storm brings them together. So doth *Eusebius* relate, that the Church enjoying much peace & freedom immediately before the persecution raised against it by *Dioclesian*, and making no better use of it,

Psal 34. 12, 14

*Euseb. Eccleſ.
Hist. l. 8. c. 1.*

Lam. 2. 1.

Pfal. 89 42.

then to fall asunder into divisions, and factious contentions, instantly God took a course, by way of punishment, *to cover the daughter of Zion with a cloud in his anger, and to cast downe from heaven to the earth the beauty of Israel, and not to remember his foot-stool in the day of his anger setting up the right hand of his Churches enemies, and making them to rejoyce* If we then respect but externall conveniences, it will stand us in hand to study peace & unity.

2 Inwardly, we shall finde this study of peace in the Church, and among our selves to be usefull three wayes.

1 To beto our selves a comfortable signe of our condition: hence we may conclude, that Christ dwels in us: *Vbi pax ibi Christus, quia Christus pax*, saith Saint Ambrose: *where peace is, there Christ is, because Christ is peace.* Hence we may also conclude, that the holy Ghost is given to us, as the earnest of our inheritance, and consequently, that we shall have the inheritance it selfe at last: for among the fruits of the spirit this is reckoned by the Apostle for one, *peace*, and the contrarie *variance, strife, seditions*, among the works of the flesh. And to this purpose Saint Austin tells us, *Oportere sanctum Spiritum per columbam demonstrari, ut intelligat unusquisque, si habeat sanctum Spiritum. se habere debere cum fratribus veram pacem.* That it was requisite that the holy Ghost should appeare in the likenesse of a Dove, that every man may understand, that if he have the holy Ghost, he ought to have true peace with the brethren. Yea hence we may conclude, that God is and will be with us, and then

Amb. tom. 3.
Epist. 82.

Gal. 5. 22.
Gal. 5. 20.

Aug. tom. 9. in
Joan.
Euang. tract. 6.

then what good can we want, enjoying him that is the fountaine of all good? And of this the holy Apostle gives us assurance, *Be of one minde, live in peace, and the God of love and peace shall be with you.* But if we give our selves to live in contention and discord, woe be to us; we are strangers from Christ, and have no interest in him: we are voyd of the Spirit of God. Saint Iude joynes these together. *These are they that separate themselves, sensuall, not having the Spirit of God.* Nay they are such, as walk after the flesh, and are carnall: *while there be divisions among you, are ye not carnall?* saith the Apostle. And thus wallowing in the works of the flesh, among which are reckoned contentions and divisions, we must be content to take that which follows, that *they which do such things, shall not inherit the kingdome of God.* And not onely being factiously disposed and addicted to contention, we can have no hope that the God of peace should be with us, but also (since, as Solomon saith, *Onely by pride men make contentions*, in respect of which every contentious person is also a proud person, and since, as Saint Peter saith, God resists the proud, *αυτῶν τῶν ὑψηλῶν*, he sets himselfe in battell array against him) we may well conclude, that God will be surely against us, and then what safetie can we expect? And heare we what Saint Iames saith. *If ye have bitter envying, and strife in your hearts, glory not, and lye not against the truth. This wisdom descends not from above, but is carnall, sensuall, diuelligh, for where envying and strife is, there is confusion, and every euill worke: but the wisdom*

2 Cor. 13. 11.

Iude 19.

1. Cor. 3. 3.

Gal. 5. 21.

Prov. 13. 10.

1. Pet. 5. 5.

Iam. 3. 14. to the end.

that is from above is first pure, then peaceable, &c. And the fruit of righteousness is sown in peace of them, that love peace. By which it is manifest, that our study to keep the unity of the spirit in the bond of peace may certainly assure us, that the wisdom which we have, is not carnall, sensuall, divellish, but from God, from above, and tends to God, and to heaven, and that the fruit of righteousness, holiness here, and eternall life hereafter is sown, that is, prepared for us, and shall be reaped and enjoyed by us, and what shall comfort us if not this? whereas, contrariwise, he that lives in contention and strife, though he may brag of his Christianity, or otherwise boast of his wisdom, yet in so doing he glories falsely, and lyes against the truth. That of Saint Ambrose being most true of this heavenly wisdom, *Sapientia pacis est studium, imprudenti amica iurgia.* The wise man studies peace, the foole loves brangles. As we would then provide for our comfort, it mainly concernes us, according to this Apostolicall injunction, to study unity and peace.

2 This study to maintain peace, will be available to make us fit to serve God acceptably in the duties of his worship: now we shall be fit to pray with assurance to be heard and accepted; for this is required at our hands by the Apostle, *to lift up pure hands without wrath*; and to such prayer assurance is given of speeding. *If two of you, sayes our Saviour, shall agree on earth touching any thing which they shall aske, it shall be done for them of my Father which is in heaven.* Agreeable to which is that

Ambr. rom. 4.
de Abr. l. 2. c. 6.

Tim. 2. 8.

Matth. 18. 19.

that of Saint Cyprian, *Quicquid simul petitur à cunctis, Deus pacis pacificis exhibet.* Whatsoever is with an unanimous consent prayed for by all, the God of peace grants it to those that are peaceably disposed. Now we shall be fit to heare the word of God acceptably and profitably; for this is also required of us in this respect, to lay aside all superfluity of maliciousnesse, and so to receive wth meeknesse that engrafied word, that is able to save our soules. Now no lesse shall we be fit to come with comfort to the holy Communion. If thou bringest, sayes our Saviour, thy gift to the Altar, and there rememberest that thy brother hath ought against thee, leave thy gift before the Altar, and goe thy way, first be reconciled to thy brother, and then come and offer thy gift. But, without this peaceable disposition, nothing that thou canst doe, can bee of any acceptance with God. An unblameable life will not stand thee in stead, while thou rendest thy selfe from the unity of the Church. *Quisquis ab Ecclesiâ Catholicâ fuerit separatus,* sayes Saint Austin, *Quantumlibet laudabiliter vivere se existimet, hoc solo scelere, quod ab unitate Christi disjunctus est, non habebit vitam, sed ir. Dei manet super eum.* Whosoever makes a rent from the Catholike Church, how commendably soever he may seeme to himselfe to live, for this very wickednesse alone, that hee is disjoynted from the unity of Christ, he shall not have life, but the wrath of God abides upon him. The use of the Sacraments will be of no advantage to thee, while thou venturest to breake the unity of the Church. *Corporalia Sacramenta,* sayes the same Father, *Quæ portant eti-*

am

Cyp. epist. 57. ad
Cornelium exilio.

Iam. 1. 21.

Math. 5. 23. 24

Aug. Epist. 15.
ad populi factionem.
Donat.Aug. 109. 10.
de verb. Dom.
1. 11.

Aug. tom. 2. vel
Fulgent. de fide
ad Petr. Diacon.

Esa. 58. 3. 4.

Cypr. epist. 57. ad
Cornelium in
exilio.

am ab Ecclesia Segregati, formam possunt exhibere pietatis, virtus autem pietatis invisibilis, ita in eis non potest esse, sicut sensus non sequitur hominis membrum à corpore amputatum. Those bodily Sacraments which men, separating from the Church, doe receive, may yeeld a forme of godlinesse, but the invisible power of godlinesse can be no more in them, then sense can be in the member that is cut off from the body. Nor in this case will thy Almef-deeds afford thee any comfort, be they never so abundant. Si quis remanens alienus ab Ecclesiâ Catholicâ eleemosynas largas dederit, pro eo, quod in hac vita non tenet Ecclesia unitatem, non habet vitam æternam, sayes the same Father, or Fulgentius: If any man remaining a stranger from the Catholike Church, shall giue large almes; even for this, that in this life he holds not the unity of the Church, he shall misse of life eternall. Nor canst thou in this case have comfort in thy fasting, nor will it be of any acceptance with God, If the Jewes aske, Why have we fasted, and thou regardest it not? God returnes answer, Behold. ye fast for strife and debate. Nay, should it so happen, that a man violating the peace of the Church, should suffer ought, neither in this could he have comfort, Si aliquis ex talibus (sayes Saint Cyprian, that glorious Martyr, and famous Bishop of Carthage, speaking of the Novatians) fuerit apprehensus, non est, quod sibi tanquam de confessione nominis blandiatur, cum constet, si occisi ejusmodi extra Ecclesiam fuerint, fidei coronam non esse, sed pœnam perfidia: If any of them, sayes he, shall be apprehended, they have no cause to flatter themselves with the confession of the

name

name of Christ, since it is manifest, that if such should suffer death, out of the Church, it were not a Crown of faith, but a reward of disloyalty. And elsewhere, *Et si oecismus propter nomen fuerit extra Ecclesiam constitutus, & ab unitate & charitate d. visus, coronari in morte non poterit*: Though a man separated from the unity of the Church, should suffer death for the name of Christ, he could not be crowned in death. Saint Austin also tels Donatus as much, who was a Priest of the Donatists: *foris ab Ecclesia constitutus, & à vinculo charitatis separatus, supplicio aeterno punireris, etsi pro Christi nomine vivus comburereris*. Being out of the Church, and separated from the bond of charity, thou shouldest be everlastingly punished, though thou shouldest be burned alive for the name of Christ. Nor doe these holy Fathers say all this of their own heads, but as they have learned it from Saint Paul, who plainly sayes as much. *Though I bestow all my goods to feed the poore, and give my body to be burned, and have not charity, it profits mee nothing*. Nothing can be said more plain for this purpose: for, if all this be unavaileable without charity, then so it is without a study of unity, charity, and the study of peace being undivided companions. As therefore we would not lose our labour, nor strip our selves of comfort in all that we doe or suffer. it stands us in hand according to Saint Pauls injunctionn to study peace and unity.

3 To furnish us with opportunities of doing and receiving good mutually by the improvement of the Communion of Saints: for God hath in singular wisdom distributed his manifold

F

graces

Cyp. epist. 52. ad
Antonian.

Aug. epist. 204.
ad Donatum
presbyt. Donat.

1 Cor. 13. 3.

1 Cor. 12. 21.

2 Tim. 1. 16.

17.

Rom. 15. 30.

31.

2 Thes. 3. 1.

Aug. epist. 254.
ad Darium.Tertul de
baptismo.

graces, not giving some all, and some none at all, but giving each man in the Church his proper share, and dividing to each man his severall gift, according to that station in the Church, to which he hath designed him, so that as no man is absolute, so there is none, but may be in his way beneficiall; there is none, but may stand in need of another; there is none, but may be usefull to another, *the head cannot say to the foot, I have no need of thee.* Saint Paul stands in need of *Onesiphorus* his reliefe, and *Onesiphorus* needs Saint Pauls prayers. The ordinary Christian stands in need of the Ministers instruction, exhortation, and comfort, and there is not the most eminent Minister in the Church, who needs not the prayers of the meanest Christian: how earnest therefore, and how frequent is Saint Paul in desiring the prayers of Christians for him? *I beseech you brethren, for the Lord Iesus Christs sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, &c.* And, furthermore brethren pray for us. Thus Saint *Austin* writing to *Darius* a lay man. *Ora pro me, ne deficiam, ora, fili, ora; sentio quid dicam, sentio quid petam, non tibi videatur indignum, & quasi ultra merita tua, fraudabis me magno adiutorio, si non feceris, &c.* Pray for me, that I faile not, pray, sonne, pray: I know what I say, I know what I desire: let it not seeme to thee an unfitting thing, and as it were beyond thy merits, thou shalt deprive me of a speciall helpe, if thou doe it not. So *Tertullian*. *Oro, ut cum petitis, etiam Tertulliani peccatoris memineritis.* I desire that in your prayers, you would also remember

ber Tertullian a sinner. And so Saint Bernard, *In-
vate me orationibus vestris, ut semper possim, & loqui
qua oportet, & opere implere, qua loquor. Helpe me
with your prayers, that I may alway both speake such
things as I ought, and praetise what I speake.* In this
regard who sees not how usefull it is to maintaine
unity? For, so long as there is mutuall peace,
there will be societie, and so an opportunitie and
readinesse to do good by the employment of the
abilities wherewith God hath in any kinde furni-
shed us, and we shall be as ready to reape benefit
by the abilities of others. But let peace be viola-
ted, and way given to discord and jarring, and
presently there follows strangeness, we shall be
ready to flye off one from another in time of
need, and one to scorne to be beholding to ano-
ther: as therefore we desire to reape the benefit
of the communion of Saints, it stands us in hand
to endeavour to keep peace and unity.

Bern. in Cant.
Ser. 36.

Thus I have done with the prooffe of the point,
wherein I have the more enlarged my selfe, be-
cause the point is practicall: but the more I have
spoken of this, the lesse I shall need to dwell upon
the application. To which I were now immedi-
ately to come, but that there are two questions
which need resolution.

Quest. 1. How farre and with whom must we
minde and studie peace? *Ansiv.* Heare we the
Apostle. *If it be possible, and as much as lyes in you,
have peace with all men. With all men,* then certainly
with al them that live in the pales of the Church.
If it be possible, and as much as lyes in you, saith the

Rom. 12. 18.

Zach 8. 19.
Heb 12. 14.

2. Ioh. 11.

Euseb. hist. Ec.
cles. l. 3. c. 25.

Euseb. hist. Ec.
cles. . 4. c. 14.

Aug. tom. 6.
contra Faustum
Manich. l. 29.
ca. 2.

Apostle. There are cases then, in which it is not for us to have peace with men : heare we therefore how the Scripture limits this study of peace. *Love the truth and peace*, saith the Prophet. *Follow peace and holiness*, saith the Apostle. No further therefore is peace to be maintained by us, then as may be without the prejudice of truth and holiness. Therefore 1. with Hereticks against the foundation we are to have no peace, no, not to bid them, God speed; *He that bids them God speed*, saith the Apostle, *is partaker of his evill deeds*. To this purpose Eusebius from Irenaeus relates, how Saint Iohn the beloved Disciple, going into the bath at Ephesus, to wash himselfe, and finding Cerinthus the Hereticke in the bath, went away without washing, and said. *Fugiamus hinc, ne balneum corrumpat, in quo Cerinthus veritatis inimicus lavat*. Let us flye hence, lest the bath fall on our heads, in which Cerinthus the enemy of the truth washes himselfe. And that Polycarpus meeting Marcion the Hereticke, and Marcion saying to him, *Agnoscis nos?* dost thou not know us? refused to change any words with him, onely returning him that tart answer. *Agnosco te primogenitum Satanae, I know thee to be the eldest sonne of the devell* : In this case therefore it will be good for us to take up Saint Austins resolution. *Maneat potius nobis adversus Manichaeos pro veritate certamen quam cum illis in falsitate concordia*. Let us rather contend with the Manichees for the truth, then agree with them in falsehood. 2. With abominable wicked persons, blasphemers, drunkards, adulterers, and the like, in their sinnes, with

with such maintaine no peace. So sayes S. Austin. *Pax cum bonis custodienda est, non cum sceleratis & iniquis, qui pacem inter se habent, in peccatis suis. Pax cum bonis, bellum cum vitiis semper habendum est.* Maintaine peace with those that are good, not at any hand with wicked and unrighteous persons, maintaining peace among themselves in their sinnes: we are alway to keepe peace with good men, but withall to bid battell against the vices of men. In these cases, warre is better then peace, contention then concord; agreement in errour and sinne is not peace, but conspiracie: Christ had better have a troubled Church, then none at all: It is more for the honour of God, that there be in the Church truth and holinesse with contention, then quietnesse with heresie and impiety.

Quest. 2. But, doth this exhortation for the study of peace and unitie exclude all going to law for the deciding of controversies happening betweene men about *meum & tuum*, the proprietie of goods? *Ans.* At no hand: God commands peace, he no where forbids us to make use of the Magistrate, and his laws for the preventing, or righting of wrongs. This may be, and peace, not broken. We have, questionlesse, heard of men, who having beene at law together, for the determining of some difference happening betweene them, have yet travelled together from the place of their abode, up to this City, and have beene at bed and board together in a friendly manner. The Apostle therefore requiring the studious preservation of peace and unity, forbids not the other:

Aug tom. 10.
de Temp. Ser.
166.

onely this is required by vertue of this charge, that we go not to law for every trifle, but for matters of importance, that we try all other fairer meanes first, that we make peace the end of our suits, that we be charitably affected each to other while the cause is depending: and finally, that we rest quietly in the determination of the Iudge, howsoever the cause be ended, with, or against us, neither insulting over the partie, whom we foile, nor envying or maligning in case we receive the foile.

And now, these questions thus cleared.

3. Come we to the application: And here,

I The world justly deserves sharpe reproofe for the scarfitie of peace, and the little care that men have to maintaine the unity of the Church. In which regard we may justly take up the complaint of S. Gregory Nazianzen in that cause. *Pax ab omnibus laudatur, à paucis servatur. All men praise peace, few keepe it.* The Papists in this case flie in our faces, as *Schismaticks*, for so they ordinarily brand us, objecting to us, that we have broken the peace, and made a rent in the Church; A breach there is, we confesse, but whether we or they be guiltie of it, let any indifferent man be judge. Onely for the manifestation of it, give me leave to represent to you a parable used by a reverend Prelate of this Church. A man invites his friend to a feast, they eate and drinke together, and are merry; at last, the Master of the feast drinks to his guest, and gives him an apple, but suddenly a spider falls into the cup, and the apple is worm-eaten,

Greg. Naz. orat.
12.

Jol. Exor. co.
iamba Noe.

eaten, whereupon the guest for the time abstains; the Master of the feast urges his guest to eate of the apple, and to drinke of the wine: the guest replies, It is not safe; see you not the spider in the cup? see you not the worme in the apple? let me first take out the spider, then I will drinke; let me cut out the worme, then I will eate, I like the wine well, and the apple, I like not these: hereupon the Master of the feast grows cholerick at his guest, as over-nice, he throws the dishes and cups at his head, and at last shamefully thrusts him out of doores: say now whether of them hath broken the peace, and violated the laws of hospitalitie. It is just the case betweene the Papists and us. I hope then you will be able to give the sentence, that it is not we, but they, that have broken the peace. But the particular application of the parable, as easie and obvious I leave to you: But for that, which they object to us, of the breaches and divisions that are among our selves, in regard of which they are ready to conclude, that we are not a true Church; It were good they would consider two things. 1. That we are not the first, betweene whom there have beene divisions. Witnesse Saint *Paul*, and *Barnabas*; witnesse Saint *Hierome*, and *Ruffinus*; witnesse the Easterne and Western Church about the celebration of Easter: yet the two former couples were still held godly men, eminent men, and the latter couple both acknowledged Churches of Christ. 2. That there are not wanting among themselves great differences, and that about such points as they acknowledge

knowledge fundamentall points of their Religion, as about Purgatory, the blessed virgin, the power of the Pope, and such like: whereas the differences among us are onely in superstructures, in lesse principall truths, whiles in the maine, and fundamentall points of our Religion we have (God be thanked) a firme concord, as may appeare by the harmony of confessions. They therefore are justly to go in the fore-front.

Par. Irenicon.

Though yet it must with griefe be confessed, that many among our selves are fearfully guiltie of breaking the peace, and unitie of the Church; the more the pitie: some contending for and about worldly things, maintaining tedious suits, sometimes for trifles, not worthy to be named: some about Theologicall Articles, as *Pareus* calls them. And the *Disciplinarians* about innocent ceremonies enjoyned by the Church with respect to decencie and uniformity in the worship of God, concerning which God hath not in his Word given any expresse order, one way or other, leaving them to be ordered by the Church, according to those generall rules layed downe in the Word about indifferent things. And yet about these things what fearfull breaches are among us? Some, not contenting themselves, not to submit to the authoritie of the Church, but endeavouring to set all in a combustion, not onely in private whispering against the Church, and the power of it, but also publishing and divulging scandalous libels, by which they study to make men our of love with the Government settled, pratling of innovations,

novations, and perswading people that *Poperie* must needs be creeping in, because those things, which tend to reverence and devotion, to order and decencie, are somewhat more strictly urged now, then formerly they have beene: though it might easily be manifested, that these things were practised by the Christian Church long before *Poperie* was so much as thought on; as may easily appeare to any, that are in the least manner skilled in the writings of the *Ancients*; and I doubt not, but the ignorance of *Antiquity* is one maine cause of this violent opposition. But let all that are guilty in this kinde, not being studious of peace, but for these things breaking the unitie of the Church, let these, I say, know that they walk unworthy of their calling, that they have an argument that they are carnall, and that their wisdom is earthly, sensuall, devillish: they say, they are Christians, but it were to be wished, they would walke as such, lest they be found to lye against the truth: Heare they what Saint *Iustin Martyr* said long ago, *ὅς ἐστι μὴ ὁμολογῶν ταῖς βίαις τοῖς ἐν ᾧ ἡ ἀλήθεια* [*Xristos*] *ἡμῶν ἡδυνάτω μὴ ὄντες χριστιανοί, καὶ ἀγαγόν διὰ γλώττης τὸ τῷ Χριστῷ διδόμενον: αὐτὸ γὰρ τὸ μόνον ἀγαγόν, ἀλλὰ καὶ καὶ τὰ ἔργα ἀποδείκνυντες τοῖς ἀκούουσιν ἵνα χριστοί.* If any bee found not to live as Christ hath taught, it is a certaine argument that they are not Christians, though with the tongue they confesse the doctrine of Christ: for not those which onely professe, but those which second their profession with answerable works doth Christ assure of salvation. And to the same purpose *Tertullian*, though more concisely: *Dicit aliquis, etiam de no-*

*Iust. Mart. de
sens. pro Christi-
an. ad Antoni-
num Pagan.*

*Tertull. Apolo-
g. c. 45.*

Aug. tom 7.
parte 1. contra
Epist. Parmen.
l. 1. c. 4.

Id. de Baptis.
contra Donat.
l. 2. ca. 6.

Exo. 32. 35, 45

Ier. 36. 23.

Num. 16.

Num. 16. 29
30. 31, 32, 33

Versc 35.

stris excedere quosdam à regula disciplina: Some will say, that even some of our owne violate the rule of Christianitie: but he answers, Desinunt tunc Christiani haberi penes nos. We then cease to acknowledge them to be Christians. Let not such judge their sinne to be small, but know, as Saint Austin sayes, that Sacilegium schismatis omnia scelera supergreditur, The sacriledge of schisme exceeds all sinnes. And for prooffe of this, let them take into consideration, that other passage of the same Father. Sub veteri testamento idolum fabricatur & adoratur, liber Propheticus ira Regis contemptoris incenditur, & schisma tentatur. In the old Testament we reade of an Idoll made and worshipped, even a golden calfe by the Israelites: a propheticall book burns in a rage, by a contemptuous King. Ieremiab's book first written, then read by Baruch, lastly cut in pieces, and burnt by Iehojakim: and a schisme attempted, namely, by Korah and his complices. Idololatria gladio punitur; exustio libri bellica cede & captivitate. schisma hiatus terra, authoribus vivis sepultis, & ceteris caelesti igne consumptis. The idolatry is punished with the sword, the burning of the book with warre-like slaughter and captivitie: but for the attempters of the schisme a common visitation will not serve, God will do a new thing, the earth opens her mouth, and the principals go downe quicke into the pit, and the confederates are consumed with fire from heaven. Quis jam dubitat, Iam the Father, hoc esse sceleratius commissum, quod est gravius vindicatum? Who can now doubt, but that the sinne is the greatest, in the punishment of which we finde the greatest severitie? Nor let such men as these, flatter themselves in

their otherwise unblameable conversation, in their prayers, in their almes, nor in ought else, it being most true of all such, that the same Father sayes of the Donatists: *omnia illa quae laudantur in Ecclesia, nihil illis profunt, quia conscindunt unitatem.* All those things, (namely virginity, continency, almes) profit them nothing, because they violate the unity of the Church. Such men are worse then those rude Souldiers, who were the crucifiers of our Saviour: In which respect we may say of them, as Saint Austin of the Donatists. *Venit persecutor & non fregit cruce Christi, venit Donatus, & disruptis Ecclesiam Christi. Integrum corpus Christi est in cruce inter manus persecutorum, & inier manus Christianorum non est integrum corpus Ecclesia.* The Souldiers comming broke not the legs of Christ, Donatus comming hath made a breach in the Church of Christ. The body of Christ remaines entire on the Crosse in the hands of his enemies: and the body of the Church is not entire in the hands of Christians: finally, let not such expect peace and comfort in the conclusion, but except they repent of their attempts against the peace of the Church, let them be sure of it, that, as they love wrath, they shall have wrath, and that, as Ioshua spake to Achan, so it will be done to them, that as they have troubled Israel, so God shall trouble them.

2 For a close therefore, suffer a word of exhortation: in the words of Saint Paul: I beseech you brethren in the name of our Lord Iesus Christ, that there be no divisions among us, but be perfectly joyned together. At any hand, take we heed, that we be not

Aug. in Ioan
Euang. tract. 13.

Aug. in Psal. 34

Iosh. 7. 25.

1 Cor. 1. 10.

Math. 5. 9.

Aug. epist. 50.
ad Bonifac.
virum milita-
rem.

leaders of others into schisme from the unity of the Church: this would be in all respects as ill an office as we could possibly doe them, and of as dangerous consequence to our selves. But, because it is not enough for us to abstaine from evill, except we also set our selves to doe good, let us not content our selves not to draw others from the unity of the Church, doe we also our utmost diligence, to hold others in it, and to reduce them to it, in case we know any drawne from it: let the peace of the Church be deare to us: here let us use our best rhetoricke, and our most powerfull perswasions: Christ hath said it: *Blessed are the peace-makers, they shall be called the children of God*: as we would share in this blessednesse, let this be our study. Shall we be counted pick-thanks, and flatterers, and time-lervers, if we set our selves to this worke? Regard not such uncharitable censures, sacrifice our credit and good name to the peace of the Church; be we' regardlessse of mens lawlesse tongues in comparison of a businesse of so high a nature, and so speciall advantage. May the desire or attempting of this tend to our outward disadvantage? let not this at any hand take us off from this endeavour. It was a good answer of Saint *Austin* to the *Donatists*, and a holy resolution, which he therein expressed. They objected, *vos (Catholici) res nostras concupiscitis, & auferitis*: ye (*Catholicks*) covet and take away our goods: he answers, *utinam Catholici fiant, & non solum quae dicunt sua, sed & nostra cum charitate & pace possideant*. Would to God, they would become *Catholike Christians*,

*stians, upon condition, that they possessed not onely
 their owne goods, but ours also with peace and charity.
 But we may be in danger to suffer hardship, if we
 thus set our selves to study the peace of the
 Church: Neither is this to be regarded. Dionysius
 Bishop of Alexandria, writing to Novatus, who,
 having disturbed the peace of the Church, pre-
 tend, that he was compelled by others so to doe,
 returns him this grave answer, Oportet nil non fer-
 re, ne Ecclesiam Dei scinderes. Thou shouldest chuse
 rather to suffer any thing, then so to disturbe the
 Church. He addes, Nec est Martyrium hoc, Ecclesia
 non scindenda gratia toleratum, minoris gloria, quam
 quod fertur propter Idololatria recusationem; Imo meo
 iudicio majoris gloria est, Illic enim pro unâ animâ
 martyrium toleratur, hic verò pro universâ Ecclesiâ.
 Neither is this martyrdom, suffered for not making
 a rent in the Church, lesse glorious, then that, which is
 undergone for the refusall of idolatry. Nay in my opi-
 nion it is more glorious: for in that a man suffers for
 the behoofe of one soule, in this for the behoofe of the
 whole Church. The same may no lesse be said of
 suffering ought for the study to retaine others in,
 or to reduce them to the unity of the Church.
 Therefore all excuses laid aside, let us all in our
 places bend our utmost endeavour this way. Es-
 pecially, if any have been occasions of breaches
 in the Church, let such seeke to make amends by
 studying by all meanes to reduce thole to the u-
 nity of the Church whom they have been means
 to rend from it. Si persuaseris fratribus, sayes Dio-
 nysius to Novatus in the aforesaid Epistle, vel coe-*

*Euseb. hist. Ec-
 clef. lib. 6. ca. 44.*

Eusebius.

geris etiam, ut ad concordiam redeant, majus erit hoc factum tam eximium, quam delictum, quod precessit, & illud quidem, non imputabitur, hoc vero laudabitur. If thou shalt perswade the brethren, or if thou shalt also compell them to come againe to agreement, this good worke shall be greater then the offence, which went before, and that shall not be imputed, but this shall be prayed.

Sayes any, that this endeavour will be vaine, and the labour lost: let no such thoughts hinder us from this attempt: for, first, haply thou maist prevaile with them by the good hand of God upon thy endeavour. *Absit ut ipsi, nolent tecum recta sentire*, sayes Saint Austin, *Cum quo eos delectavit errare: absit ut resistent tibi vera dicenti, cui consenserant a veritate devianti*. God forbid that they should not joyne with thee in right thoughts, who delighted to erre with thee: God forbid that they should resist thee speaking the truth, who consented to thee deviating from the truth.

2 If thou canst not prevaile with them, yet this will afford thee comfort, that thou hast endeavoured it. Thou mayest say with the Prophet, *I have laboured in vaine, but my judgement is with the Lord, and my worke with my God*. It is most true, that Saint Austin sayes, *Si cui diligentia medicine huius impensa non proffit, sufficit ad rationem reddendam Deo, quod non cessavit impendi*. If this my diligent endeavour bestowed upon any, profit him not, yet it is sufficient for my comfort in giving up my account to God, that I have not beene slacke, to use this diligence: he addes, *sicut enim suaser peccati malignus, etsi non per-*

Aug. epist. 66.
ad Maximum
Medicum.

Esa. 49. 4.

Aug. serm. 7. par-
te 1. contra
Grescom. Gram-
mat. l. 1 c. 5.

per-

persuaserit, merito persuasoris panam incurrit, ita fidelis iustitia predicator, et si ab hominibus respiciatur, absit, ut apud Deum sui officij mercede defraudeiur: for, as he that shall wickedly assay to draw another to sinne, though he prevaile not, doeth yet deservedly incurre punishment, as if he had prevailed: So God forbid that the faithfull Preacher of righteousness, though he be rejected of men, should misse of his reward with God: for so sayes the Apostle, And every man shall receive his owne reward according to his owne labour: secundum laborem, non secundum premium, as Saint Bernard observes: according to his labour not according to his successe in his labour. And, becaule the successe of our endeavours in all kindes depends upon the blessing of God, to our perswasions used towards them, adde also our prayers to God for them in the words of Saint Austin. Tranquillet Deus & componat animos vestros, ut non in vobis pravealeat opus Diaboli. sed pax, Dei vincat in cordibus. God quiet and compose your minds, that the worke of the devell may not prevaile in you but the peace of God may rule & beare sway in your hearts.

But at least let us all looke to our selves, that we for our owne parts endeavour to keep the unity of the Spirit in the bond of peace. Suffer we not our selves to be rent from the unity of the Church; or, if we have been by any meanes drawn from it, let us at last readily returne to it: Consider what hath been said; & the Lord give us understanding in all things. Would we see good, and enjoy long dayes? would we be sure that we have that wisdom which is from above? be peace.

1 Cor. 3. 8.

Bern. de consid.
ad Eugen. l. 4.
c. 2.

Aug. epist. 109.
ad Januar. et
Iulianum fratres.

Aug. tom. 1. de
Genes. ad liti-
ram 1.8.

Phil. 1. 27.

2 Cor. 13. 11.

Prov. 13. 20.
Bern. inter ser-
mones de diver-
fis. ser. 1. de
verb. Apostoli.
Rom. 14. 19.

Jd. ibid. ser. 2.

peaceable, wrangle not for trifles, contend not about uncertainties: Resolve we with Saint *Aug-
stin*, that *melius est dubitare de occultis, quam liti-
gare de incertis*, Its better to be doubtfull concerning se-
crets, then to be contentions about those things which
are uncertaine. We are brethren, let there be no
strife between us: we are travellers together to-
wards the celestiall Canaan, see that we fall not
out by the way. We have common foes, let us
hold together that we may *coniungamur* fight together
for the faith of the Gospel, as the Apostle speaks.
Let the glory of God be precious to us, obscure
it not by our jarres; let the credit of religion be
repected by us, blemish it not by our contenti-
ons: tender the safety of the Church so farre, as
not to hazard it by our broyles: In a word, *live in
peace, and the God of love and peace shall be with us.*

To this end I beseech you, that my counsell
may be acceptable to you in the following parti-
culars.

1 Abandon pride, and labour for humility: for,
onely by pride, men make contentions, sayes Salomon.
Impossibile est, sayes Saint Bernard; *Hic & modo pa-
cem inter nos servari, nisi & qui in aliquo offendit
fratrem, animosam elationem, & qui offensus est,
nihilominus caveas inexorabilem obstinationem*. It is
impossible that here and now peace should be preserved
among us, except both he, that in some thing offends
his brother, beware of stomachfull haughtinesse, and
he that is offended, doe no lesse take heed of inexorable
obstinacy. And therefore he prescribes this rule for
the maintenance of peace. *Si recordaris quod frater*

num habet aliquid adversus te, sis humilis ad petendam veniam: si tu hab eas adversus illum, sis facilis ad dandum, & omnia erunt in pace. If thou remember that thy brother hath ought against thee, in humility crave pardon: If thou hast ought against him, be ready to grant pardon, and all things shall be in peace. Pride disables us for both these: a proud person scorneth to stoop to acknowledge a fault, or to aske forgiveness of it, and by an over-weening conceit of himselfe, is so apprehensive of any wrong done to him, that he judges it unreasonable to passe it by: but humility will inable a man to all this: if then we would maintain peace among our selves, shun pride, labour for humility: for it is most true, that Saint *Austin* sayes, answerable to the forenamed passage of the wise man: *humilitate pax custodita est, elatione dirupta est: humility conduces to peace, pride is a make-bate.*

2 Be not too vehement and impetuous in seeking either wealth or honour: *Seekest thou great things for thy selfe? seeke them not,* sayes God to *Baruch* by the Prophet: And indeed seeke them not, if we have a desire to maintaine peace: for, as *Arnobius* sayes well, *non esset utique lis in seculo, si non unus alio vellet ditior fieri, vel in opibus vel in honoribus.* There would be no contention in the world, except we did desire to exceed each the other, either in wealth, or in honour. How frequently have we found covetousnesse and ambition to usher in schisme and divisions? Thus, as *Tertullian* testifies; *Valentinus*, hunting after and hoping for a Bishopricke, and missing of it, another who had

H

ful-

*Aug. contra e-
pist. Parmen.
l. 1. c. 4.*

Ier. 45. 5.

*Arnob. in Psal.
39.*

*Tertul. contra
Valentinianos.*

Ambr. rom. 1. de
punit. l. 1. c. 15.

suffered much for the name of Christ, being preferred before him, being hereat discontented, became the head of a faction, who from him were called *Valentinians*. So *Novatianus* sayes Saint *Ambrose*, being displeased that he missed of a Bishopricke, which he hoped for, entered the lists against the Church, and made a faction in it. And so have we found it to be among our selves. As we desire then to be armed against divisions, moderate our desires of great things in this world.

Rom. 13. 7.

3 Maintain righteousnesse in our dealings, let us be carefull *Suum cuique tribuere*, to give every man that, which belongs and is due to him: give *Cesar* his due, according to the injunction of the Apostle, *custome, to whom custome, honour, to whom honour, feare to whom feare is due*. Give the Minister his due, his double honour of respect and maintenance according to the lawes of God and the King, and so to every one else in his severall kinde. The want of this care we have found to be the occasion of fearefull breaches. In this regard it is, that the Poets have made peace the daughter of righteousnesse: so heathen *Scipio* sayes Saint *Austin*, could say, *concordiam sine justitia esse non posse*, that peace cannot be without righteousnesse. And the same Father descanting upon those words of the Psalmist, *Righteousnesse and peace have kissed each other*, speakes fully to this purpose, *Fac justitiam & habebis pacem; si non amaveris justitiam, pacem non habebis. Amant enim se duo ista, justitia & pax; dua amica sunt.* Worke

Aug. de civit.
Dei. l. 2. c. 21.

Aug. in Psal. 85.

righte-

righteousnesse, and thou shalt have peace, if thou love not righteousnesse, thou shalt not have peace: for these two, righteousnesse and peace, love each other, they are two friends. He addes, *Tu forte unam vis, & alteram non facis: nemo enim est, qui non vult pacem, sed non omnes volunt operari iustitiam. Interroga omnes, vultis pacem? respondet totum genus humanum, opto, cupio. Ama iustitiam, quia dua amica sunt, mutuo se osculantur.* Haply thou wouldst have one, thou wouldst not doe the other: for there is no man which desires not peace, but all have not a minde to worke righteousnesse. Aske all men, would yee have peace? all mankind answers with one consent: yes, with all our hearts. Then love righteousnesse, for these two are great friends, they kisse each other. He addes further, *Si amicam pacis non amaveris, nonde amabit ipsa pax, nec ad te veniet: inimicus es amica mea, inquit pax, quid me quaris? Amica sum iustitia, quemcumque invenero inimicum amica mea, non ad illum accedo: vis ergo venire ad pacem? fac iustitiam.* If thou lovest not the friend of peace, neither will peace love thee, or come neare thee. Thou art an enemy to my friend, sayes peace, why dost thou seeke me? I am a friend of righteousnesse; If I finde any man a foe to my friend, I will not have to doe with him. Wouldst thou therefore attaine peace? worke righteousnesse. And in the same place, descanting on those words of the Psalmist, Depart from evill, and doe good, seeke peace and pursue it, he addes further, *Declina à malo & fac bonum, id est, ama iustitiam, tum quare pacem, jam enim non diu quares illam, quia & ipsa occurret tibi,*

Psal 34. 14.

ut osculetur iustitiam. Depart from evill, and doe good, that is, love and practise righteousness, then seeke peace, for now thou shalt not need long to seeke her, but she will readily meet thee, that shee may kisse righteousness.

4 In doubtfull things, avoyd groundlesse suspitions, and make charitable constructions, and be ready to accept of their just apologies, concerning whom we have entertained any hard or uncharitable thoughts. The want of care this way, hath beene the cause of much division betweene private men, and in the Church: men doe or say something, which may admit of a various construction: we for want of charity, interpret it the worst way, and when they offer their defence, we refuse to accept of it, or to beleeve it: hence issues breach of peace between man and man. So in the Church it is, in respect of her constitutions. She enjoynes this or that, which she judges to make for order and decency in the service of God; we are ready to caluminate it as idolatrous and superstitious; she makes her protestation to the contrary, we refuse to beleeve her, we still continue to cry out, O Idolatry, O Popery! and hence proceed those heavy breaches that are among us in the violent opposition of her Orders. As therefore we would end these divisions, walke by this rule. It is a remarkable passage to this purpose recorded in the sacred story. The nine tribes and halfe of *Israel* have their possession on the one side of *Jordan*; the two tribes and halfe on the other side; these, having according to

to their promise to *Moses*, seene their brethren in possession of their Countrey, and their enemies suppressed and vanquished, are now at last dismissed by *Ioshua*; and having now passed over *Jordan*, and being come into the Land of their possession, they set up a great Altar by *Jordan*: this offends the rest of the Tribes, and, as it might seeme to them most justly, *For no sacrificing must be among them, but at some one place, which God should chuse*, & consequently but one Altar is commanded, for what serves an Altar for, but for sacrifices? For these therefore to erect a new Altar might seeme to be *scandalum datum*, a scandall given: they construe it as done with a minde to turn away from following the Lord, and thereupon they resolve to make warre against them, but first they will send to them to heare what they could say for themselves. *Phineas* and the ten Princes comming with him, charge them deeply with it, as done out of a rebellious intention. But when the two Tribes and halfe had made their just defence, that it was not done with any thought of forsaking the Lord, but onely to be a witnesse, that though they might seeme to be parted each from other by *Jordan* running betweene them, yet they were all but one people, and had a joynt interest in one God. The other Tribes accepted of, and rested in this their defence, and layed downe their purpose of warring against them: Oh that there were such a charitable affection in men in these dayes; oh that whereas we have misconstrued uncharitably the constitutions of

Deut. 12. 10.
11.

the Church our Mother, as superstitious, as ushering in Popery, we could at last rest in the apologies published by authority, in which there is so cleare and serious a protestation to the contrary: how would this tend to the conservation of peace and unity?

5 Abstaine from curious search into unprofitable controversies, and be not so much addicted and wedded to our private opinions about them, but that, being convinced of mistakes therein, we may readily relinquish our errours, and subscribe to the truth. This would much tend to peace, and make for it, and the contrary is oft an occasion of no small breaches. It is therefore good for us in this case to take up S. *Austins* resolution, wherein he alludes to the words of the Apostle, *Knowledge puffeth up*, but love edifies. *Minus assequatur*, sayes the Father, *illa qua inflat, modo non offendatur illa, qua adificat*, Let that gaine lesse, which puffes up, so that be not prejudiced that edifies: that is, let us content our selves to know lesse, so we may be more charitable.

6 In indifferent things let us not be too stiffe, but yeelding: In those things, in which we have full libertie of choice, be carefull, not to offend the weak, but follow Saint *Pauls* advice, *Give no offence, neither to the Jew, nor to the Greeke, nor to the Church of God*. And take we up his resolution. *If meat make my brother to offend, I'll eat no flesh, while the world stands, lest I should make my brother to offend*. Heare we what he sayes, *I know and am persuaded by the Lord Iesus, that there is nothing un-*
cleane

1. Cor. 8. 1.

Aug. Epist. 15.
ad Hieron.

1. Cor. 10. 32.

1. Cor. 8. 13.

Rom. 14. 14.
15.

cleane of it selfe, but to him that judges any thing to be uncleane, to him it is uncleane: but if thy brother be grieved with thy meat, now thou walkest not charitably; Destroy not him with thy meat, for whom Christ dyed. But for other things in which being indifferent in themselves (God having given no speciall order concerning them one way or other) we yet are limited by the command of authority, in these, out of our duty to superiours, it is for us to submit to their cōmands, to be regulated thereby, and by the settled custome of the Church, if we would maintaine the peace of the Church. The things themselves God hath neither commanded nor forbidden; but to obey authority in the things which God hath left free, this God hath commanded; and no lesse hath he forbidden disobedience herein by the fifth Commandment, which requires honour to superiours, a principall branch whereof is obedience to them in such commands as are not contrary to the will of God. It is this, which S. Austin sayes he learned from S. Ambrose: he sayes, that he moved this question to him, *Vtrum juxta morem Civitatis suae Sabbato jejunaret, an Ecclesia Mediolanensis more pranderet*, Whether according to the custome of his owne Citie he should observe the Saturday fast, or should dine that day according to the custome of the Church of Millaine, and that Saint Ambrose returned him this answer. *Quid possum hinc docere amplius, quam quod ipse facio?* What can I teach you concerning this, more then that which I my selfe do? And whereas S. Austin thought that S. Ambrose had enjoyned him not to observe

Aug. Epist. 26.
ad Cajulan.
Presbyter.

observe the Saturday Fast, because he saw that he observed it not, S. Ambrose explained himself thus, *Quando hic sum, non jejuno Sabbato; quando Roma sum, jejuno*: When I am here, namely, at Milaine, I observe not the Saturday Fast; when I am at Rome, I observe it. And so he added this generall rule, *Ad quamcunq; Ecclesiam veneritis, ejus morem servate, si pati scandalum non vultis, nec facere*. To whatsoever Church ye come, observe the custome of it, if ye will not either take or give offence. And thereunto S. Austin addes of his own. *Quia contingit, ut una Ecclesia habeat alios Sabbato jejunantes, alios prandentes, mos eorum mihi sequendus videtur, quibus eorum populorum congregatio regenda commissa est: Quare si meo consilio acquiescis, Episcopo tuo in hac re noli resistere, & quod facit ipse, sine ullo scrupulo sequere*. Because it so falls out, that in one and the same Church some may fast on Saturdayes, and others dine, the custome of those seems to me to be followed, to whom the government of the Church is committed. If therefore you rest in my advice, resist not thy Bishop in this thing, and what he doth, follow thou without scruple. The observation of this rule, and care to walk according to it, would, not a little, tend to the preservation of the peace and unity of the Church.

7 Shut out tale-bearers, if we would shun private breaches: there is a generation of men, that go up and down from one to another, carrying the devils pack like Pedlers, seeking to curry favour with all sides: these are mischievous persons: A whisperer, saith Solomon, separates chiefe friends. If therefore we desire to maintaine peace, let us walke

walk by Solomons rule, *As the North winde drives away raine, so doth the angry countenance the backbiting tongue.* And the issue we shall finde according to that other adage of his. *Where no wood is, the fire goes out, and where no tale-bearer is, strife ceases.* And for the preventing of publick breaches, hearken to the counsell of Saint Paul. *Mark them that cause divisions, and avoid them.* There is a brood of ill-minded men, who care not what they say or write, whereby to worke in men an ill opinion of the Church, wherein they live, though never so apparantly false, and that they may the more easily insinuate and winde themselves into the mindes of well-meaning people, they will make a faire pretence of zeale for the good of the Church, as if all that they did were altogether for the preservation of the truth of Doctrine, and the purity of Gods worship, when, God knows, it is, if not onely, at least especially, for their owne advantage, to raise themselves a name by defaming of others, whose preferment they envy: such as these the Apostle would have us to marke and avoid: and according to this is the advice of Saint Cyprian that famous Bishop of Carthage, *Admoneo pariter & consulo, saith he, ne perniciosus vocibus tamerè credatis, ne fallacibus verbis consensum facile commodetis, ne pro luce tenebras, pro die noctem, venenum pro remedio, mortem pro vita sumatis, nec atas vos eorum, nec autoritas fallat, &c.* I admonish and counsell you, that ye do not rashly beleieve pernicious words, nor band over head give assent to deceitfull speeches, lest ye take darknesse
I for

Prov. 25. 23.

Prov. 26. 20.

Rom. 16. 17.

Cypr. Epist 40.
ad plebem de
quinque Pres-
byter. Schisma-
ticis facilius
falsis.

for light, night for day, payson for remedie, and death for life: Let neither their age nor authoritie deceive you, &c. Let this be our care, and we shall be well shielded against Schisme and division, and enabled to maintaine unity, and to live in peace; and so the God of love and peace shall be with us. To which God, Father, Sonne, and holy Ghost, be rendred of us, and the whole Church, all honour, and glory, praise, and power, might and majestie from this time forth and for evermore. Amen.

FINIS.

Errata.

Page 3. line 24. for Apostles, reade Apostle, p. 63, l. 3, for spirits, r. spiritu-
all, p. 20, l. 9, for dissentio, r. dissensio, p. 28, l. 4, for slaughter, r. laughtre,
p. 37, l. 28, for iniunction, r. inunction, p. 49, l. 7, for pretend, r. did pretend,
p. 51, l. 3, for defraudeur, r. defraudetur, l. 10, for Diaboli sed pax Dei, r.
Diaboli, sed pax Dei, p. 52, l. 23, for Saint Bernard; Hic et, r. Sainr Ber-
nard, hic et, p. 53, l. 30, for, Thus; as Tertullian testifies; Valentinus
hunting, r. Thus, as Tertullian testifies, Valentinus hunting, &c. p. 57.
l. 27, for, God. The other, &c. r. God; the other.

